



# Echoes of Oppression: Comparative Insights into Dalit and Afro-American Experiences of Humiliation and Exploitation

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**Abstract**— This paper presents a comparative analysis of Dalit literature in India and Afro-American literature in the United States, focusing on autobiographies to explore themes of humiliation and exploitation. By examining works such as Omprakash Valmiki's "Jonathan," Alex Haley's "The Autobiography of Malcolm X," and Richard Wright's "Black Boy," the study analyzes the social, economic, and psychological impacts of systemic oppression. It investigates how autobiographical writing contributes to identity formation and resistance among marginalized communities. Key findings reveal significant similarities in the experiences of humiliation and economic exploitation faced by both Dalits and African Americans, highlighting the universal nature of systemic oppression. However, distinct historical and cultural contexts—caste-based discrimination in India and racial segregation in the US—shape unique manifestations of injustice. The paper underscores the critical role of literature in social activism, illustrating how personal narratives serve as powerful tools for documenting and challenging oppression. This study enhances global understanding of discrimination and promotes cross-cultural solidarity in the fight for social justice.



**Keywords**— Omprakash Valmiki, Dalit Literature, Afro-American Literature, Auto-biography, Systematic oppression, Caste and Race discrimination, Comparative Literature.

## I. INTRODUCTION

Dalit literature in India and Afro-American literature in the US both address systemic oppression and socioeconomic marginalization. Dalit literature, created by the Dalit community, challenges the caste system, highlighting untouchability, social ostracization, and economic exploitation. Key figures in Dalit literature include B.R. Ambedkar, who contributed to socio-political reforms and laid the foundation for Dalit literary expression, and contemporary writers like Omprakash Valmiki and Baby Kamble, who offer personal narratives of caste-based oppression. (Valmiki, 2003; Kamble, 2009). Afro-American literature, influenced by writers like Frederick Douglass and Maya Angelou, reflects the struggles against racial

discrimination, violence, and economic disparity, using their autobiographies to highlight the harsh realities of slavery and segregation. (Douglass, 1845; Angelou, 1969).

Autobiographies are crucial for understanding social issues as they offer firsthand accounts of lived experiences, bridging the gap between personal narratives and broader social contexts. They are particularly effective in Dalit and Afro-American literature, exposing the realities of caste and racial discrimination, offering insights into marginalized individuals' psychological and emotional toll. Ambedkar, B. R. (1936). Autobiographies like Omprakash Valmiki's "Jonathan" and "Malcolm X", written by Alex Haley, and "Black Boy", written by Richard Wright, connect personal struggles to larger social and political movements,

humanizing statistical data and theoretical discussions. (Valmiki, 2003; Angelou, 1969).

This study explores the themes of humiliation and exploitation in Dalit and Afro-American autobiographies, focusing on their social, economic, and psychological impacts. It examines how these autobiographies contribute to identity formation and resistance among marginalized communities. Key texts include Omprakash Valmiki's "Jonathan," Alex Haley's "Malcolm X," and Richard Wright's "Black Boy." The study also examines the social and historical contexts of India and the US, and the role of autobiographical writing in fostering resistance.

### **Historical and Social Context**

#### **Caste System in India and the History of Dalits**

The caste system in India divides society into distinct social groups, with Brahmins at the top. Dalits, formerly known as "untouchables," perform ritually impure tasks and face systematic oppression and discrimination. The origins of untouchability can be traced back to ancient Hindu scriptures. British colonial rule exacerbated Dalits' plight, and despite the 1947 Constitution outlawing caste-based discrimination, violence and discrimination persist, especially in rural areas Wilkerson, I. (2020).

#### **Slavery, Segregation, and the Civil Rights Movement in the USA**

Slavery in the United States has been a long-standing issue, with African Americans subjected to centuries of forced labour, exploitation, and dehumanization. From the 17th to 19th centuries, millions were transported to the Americas for plantation work. Slavery was an economic institution and system of racial domination justified by white supremacy. Despite the Civil Rights Movement, systemic racism and socioeconomic disparities persist in areas like education, employment, criminal justice, and healthcare.

#### **Social, Economic, and Political Conditions of Dalits and African Americans**

Dalits in India and African Americans in the USA face persistent social, economic, and political challenges due to historical oppression and discrimination. Socially, they face exclusion and marginalization due to caste or racial prejudice, while economically, they face poverty and marginalization due to limited access to quality education and workplace bias. Politically, they face underrepresentation in power and influence positions despite progress in civil rights and legal protections and persistent efforts for equal political rights and representation in governance structures.

### **Literature Review**

This literature review explores key Dalit and Afro-American autobiographies, focusing on themes of humiliation and exploitation, and compares them with previous comparative studies.

#### **Key Dalit Autobiographies**

Omprakash Valmiki's "Jonathan: A Dalit's Life" is a significant Dalit autobiography that vividly portrays the humiliations and injustices faced by Dalits in Indian society. Baby Kamble's "The Prison We Broke" also highlights the intersectional dimensions of caste and gender oppression, exposing the exploitation and discrimination endured by Dalit women in rural Maharashtra Teltumbde, A. (2016).

#### **Key Afro-American Autobiographies**

In Afro-American literature, "The Autobiography of Malcolm X" by Malcolm X remains seminal. Co-authored with Alex Haley, this autobiography traces Malcolm X's evolution from a troubled youth to a prominent civil rights leader, documenting his experiences with racial discrimination, incarceration, and eventual conversion to Islam. Similarly, "I Know Why the Caged Bird Sings" by Maya Angelou (2009) provides a poignant account of Angelou's childhood struggles with racism, trauma, and abuse, offering a compelling narrative of resilience and empowerment in adversity.

#### **Themes of Humiliation and Exploitation**

The text highlights the systemic injustices faced by Dalits and Afro-Americans, including caste-based discrimination, exploitation, and social ostracism. It also discusses the experiences of Malcolm X and Angelou, who both share their own experiences of racial humiliation and exploitation. These works highlight the brutality of systemic racism, the psychological toll of internalized racism, and the trauma of racial discrimination and sexual abuse (X, M & Haley 1965).

## **II. THEORETICAL FRAMEWORK OF HUMILIATION AND EXPLOITATION**

### **Theoretical Framework**

Sociology, psychology, and political economy influence the study of humiliation and exploitation. Sociologically, humiliation is seen as a tool for social control, reinforcing power dynamics and marginalizing certain groups. Psychologically, humiliation can lead to feelings of worthlessness, depression, and anxiety. Politically, exploitation is viewed as inherent to capitalism, with the bourgeoisie benefiting at the expense of the proletariat. These perspectives provide a comprehensive understanding

of how humiliation and exploitation perpetuate social and economic inequalities. Morrison, T. (1987).

#### Instances of Humiliation in Afro-American & Dalit Autobiographies

Aspect	Dalit Autobiographies	Afro-American Autobiographies
<b>Personal Experiences</b>	<b>Humiliation:</b>	<b>Humiliation:</b>
	- <b>Bama Faustina (Karukku)</b> : The teacher humiliates Bama for aspiring to the same education as upper-caste students.	- <b>Frederick Douglass</b> : Describes brutal whipping intended to strip him of dignity.
	- <b>Omprakash Valmiki (Joothan)</b> : Forced to sit on the floor in school and clean premises, dehumanized and exploited for labour.	- <b>Maya Angelou</b> : White dentist refuses to treat her despite severe pain.
<b>Social Interactions</b>	<b>Humiliation:</b>	<b>Humiliation:</b>
	- <b>Baby Kamble (The Prisons We Broke)</b> : Rigid caste segregation in the village, prohibiting Dalits from public wells or temples. ( <b>Kamble 2008</b> )	- <b>W.E.B. Du Bois (The Souls of Black Folk)</b> : Describes "double consciousness," internal conflict viewing themselves through a racist lens.
	- <b>Shantabai Kamble (Majya Jalmachi Chittarkatha)</b> : Dalits subjected to physical and verbal abuse by upper-caste landowners.	- <b>Malcolm X (The Autobiography of Malcolm X)</b> : Describes segregation, racial slurs, and discriminatory laws relegating African Americans to second-class status.
<b>Economic Exploitation</b>	- <b>Omprakash Valmiki (Joothan)</b> : Dalits forced into menial labour with meagre wages, compounded by abuse from employers.	- <b>Booker T. Washington (1901) (Up from Slavery)</b> : Formerly enslaved people were relegated to low-paying jobs with few advancement opportunities.
	- <b>Shantabai Kamble (Majya Jalmachi Chittarkatha)</b> : Dalits are underpaid and overworked in agricultural labour, reinforcing marginalization.	- <b>Malcolm X (The Autobiography of Malcolm X)</b> : Describes economic exploitation in urban ghettos, poverty, and unemployment cycles.
<b>Educational Barriers</b>	- <b>Bama Faustina (Karukku)</b> : Dalit children are discouraged from pursuing higher education and humiliated by teachers and peers.	- <b>"Black Boy" by Richard Wright</b> is an autobiographical account of Wright's early life in the segregated South.
	- <b>Omprakash Valmiki (Joothan)</b> : Segregated and mistreated in school, deterring Dalit students from continuing education.	- <b>W.E.B. Du Bois (The Souls of Black Folk)</b> : Critiques the educational system denying African Americans access to quality education.

Dalits in India and African Americans in the US face personal humiliation and systemic discrimination in their autobiographies. Dalits face dehumanization in educational settings, while Afro-Americans face social exclusion and abuse. Dalits are prohibited from public wells and temples, reinforcing caste hierarchies. African Americans face poverty and unemployment, exacerbated by discriminatory hiring practices. These autobiographies serve as personal testimonies and critiques of systemic oppression Du Bois (1903).

#### Comparative Analysis of Humiliation and Exploitation

Aspect	Dalit Autobiographies	Afro-American Autobiographies
<b>Similarities in Experiences of Humiliation and Exploitation</b>	1- Systemic discrimination and dehumanization.	1- Systemic discrimination and dehumanization. 2- Enslaved people were whipped and degraded to assert control (e.g., in Douglass's "Narrative of the Life of Frederick Douglass").

	<p>2 - Forced into menial labour and subjected to public humiliation (e.g., Valmiki's "Jonathan").</p> <p>3 - Economic exploitation in agricultural labour (e.g., Kamble's "Majya Jalmachi Chittarkatha").</p>	<p>3- Economic exploitation in low-wage jobs (e.g., Washington's "Up from Slavery").</p>
<b>Differences in Experiences of Humiliation and Exploitation</b>	<p>1- The caste system dictates every aspect of a Dalit's life (e.g., Kamble's "The Prisons We Broke").</p> <p>2 - Exclusion from religious and social activities (e.g., Bama's "Karukku").</p>	<p>1- "Black Boy" by Richard Wright is an autobiographical account of Wright's early life in the segregated South</p> <p>2 - Urban centres provided more opportunities for economic and social mobility (e.g., Malcolm X's autobiography).</p>
<b>Cultural and Societal Influences on the Nature of These Experiences</b>	<p>1- The caste system is legitimized and perpetuated by Hindu religious texts and traditions (e.g., exclusion from religious activities in Bama's "Karukku").</p>	<p>1- Racial discrimination shaped by the legacy of slavery and white supremacy (e.g., societal and legal discrimination in Du Bois's "The Souls of Black Folk").</p>
<b>Impact of Geographical and Historical Contexts</b>	<p>1 - The rural-urban divide exacerbates discrimination, with rural areas adhering more strictly to caste norms (e.g., Kamble's "Majya Jalmachi Chittarkatha").</p>	<p>1—The historical context of slavery and civil rights movements shaped experiences (e.g., urban migration narratives in Malcolm X's autobiography). 2—The civil rights movement led to legislative changes and social reforms.</p>
<b>Impact on Identity and Resistance</b>	<p><b>Formation of Identity in Dalit Writers:</b></p> <p>1 - Reclaiming identity and asserting dignity (e.g., Bama's "Karukku").</p> <p>2 - Rejecting imposed identity of untouchability (e.g., Valmiki's "Joothan").</p>	<p><b>Formation of Identity in Afro-American Writers:</b></p> <p>1- Dual consciousness and racial pride (e.g., Du Bois's "The Souls of Black Folk").</p> <p>2 - Transformation from marginalization to activism (e.g., Malcolm X's autobiography).</p>
<b>Acts of Resistance and Rebellion</b>	<p>1- Everyday acts of defiance and collective action (e.g., Kamble's "The Prisons We Broke"). (<b>Kamble 1986</b>)</p>	<p>1- Education and self-reliance as forms of resistance (e.g., Washington's "Up from Slavery"). 2 - Collective acts of resistance in the civil rights movement.</p>
<b>Role of Literature in Social Activism and Change</b>	<p>1- Raising awareness of caste oppression and challenging social structures (e.g., Bama's "Karukku" and Valmiki's "Joothan").</p>	<p>1- Exposing racial injustices and advocating for civil rights (e.g., works of Du Bois, Malcolm X, and Angelou). 2 - Literature to document realities and mobilize support for change.</p>

The autobiographies of Dalits and Afro-Americans reveal striking similarities and notable differences in their experiences of humiliation and exploitation. Dalits in India and African Americans in the United States have faced systemic discrimination and dehumanization, with Dalits forced into menial labour and subjected to public humiliation, while African Americans are relegated to low-wage jobs Coates, T.-N. (2015). However, there are significant differences due to distinct historical and cultural contexts. In India, the caste system dictates every aspect of a Dalit's life, while in the US, racial discrimination is deeply

rooted in the legacy of slavery and white supremacy. Geographical and historical contexts also significantly influence these experiences. In India, the rural-urban divide exacerbates discrimination, while in the US, the historical context of slavery and civil rights movements has shaped African American experiences. Autobiographies serve as tools for social critique and activism, bridging personal experiences with collective struggles for justice and equality.

### III. CONCLUSION

The study of Dalit and Afro-American autobiographies reveals both similarities and differences in the experiences of humiliation and exploitation faced by these marginalized groups. Both have endured systemic oppression rooted in social hierarchies, with autobiographies serving as powerful tools for documenting their lived experiences and asserting identities. Key findings highlight the universal nature of systemic oppression, with common themes of economic exploitation and social humiliation in the narratives of Omprakash Valmiki, Baby Kamble, Frederick Douglass, and Maya Angelou. However, the distinct historical and cultural contexts of India and the United States result in unique manifestations of discrimination, such as caste-based ostracization and racial segregation. The study underscores the crucial role of literature in social activism, fostering cross-cultural solidarity and advocating for justice.

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